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A DISPVTE BETWIXT Two Clergie-Men upon the Roade.

In which is discovered how unhumanly the one set upon the other in his Journey, and at last Rejected his company, refusing to dispute with him.

Published by a friend of the Respondents.

Try the Spirits whether they be of God, 1 John 4. 1.

Printed for *A. H.* 1651.

94 (28)

BIBLIOTHECA · BODLEIANA

A Diſpute betweene two Clergie-Men.

Queſtion.

Anſ. *WEll met Countryman, whither are you travelling I pray you?* Towards *I.* in *H.* Sir.

Q. *Have you beene at* London *Sir?*

A. Yes.

Q. *By your habit you ſhould be a Miniſter?*

A. I am an unworthy Miniſter of Gods word at *S.* in *E.*

Q. *I ſhall be glad of your company, I pray what Colledge were you of, for I ſuppoſe you have beene either a* Cambridge *or an* Oxford *Scholar?*

A. Sir, I have not beene a Graduate.

Q. *Then I feare the ſtrange fire of prepoſterous zeale cauſes you as it doth many more in theſe times to run before you be ſent: What doe you thinke it's lawfull for one who hath not beene a Graduate to enter into the Miniſtry?* Spondeo te nunquam ſtudioſo Scholaſtico damnum illaturum niſi eum libris privaveris?

A. Sir, I am at the preſent ſomewhat unfit for diſputation, yet if you can convince me by cleare teſtimony out of Gods word, that he that hath not been a graduate may not be a Miniſter of Gods word in caſe of neceſſity, as well as a Graduate, if therunto lawfully called, I ſhall be ſorry for my raſhneſſs, and apply my ſelfe to ſomething elſe for the futute.

Q. *I pray where is there a neceſſity of ſuch Preachers as have not been Graduates?*

A. Where there is a want of Godly and learned men to teach the People, and whether there be not a want of ſuch to ſupply many a hundred congregations in *England* judge you I pray.

Q. *And becauſe you ſay if he be thereunto lawfully called, I pray who is lawfully called to be a Miniſter?*

A. He that is inwardly called of God, and outwardly called by thoſe the Scripture Authorize to call him, is lawfully called to be a Miniſter.

Q. *Inwardly called? why ought none to preach, except they bee inwardly called of God, is not the outward calling ſufficient?*

A. No, for how ſhall they preach except they be ſent, *Rom.* 10.15. I hope you will conclude the Apoſtle meant an inward call as well as an outward; no man, no though hee have beene a Graduate, may take this honour to himſelfe, but he who is called of God as was *Aaron*, *Heb.* 5. 4. though a man be never ſuch an Eminent Scholar, he ought not to enter into the Miniſtry, unleſſe hee bee inwardly called of God: it is not every Scholar may turne Preacher: we reade in *Dan.* 1. 17. of foure excellent Scholars, but God powred the Spirit of Propheſie upon but one of them, viz. *Daniel*: *Paul* was brought up at the feet of *Gamaliel*, *Acts* 22. 3. a place I feare too much abuſed by ſome Scholars: for if wee compare that text with *Acts* 18. 3. 'tis ſaid that *Pauls* craft was to make tents: but ſuppoſe it be a truth that *Gamaliel* was a Tutor, and *Paul* a Student under him, and that then and there hee became skilfull in all kinde of Languages, Arts and Sciences, which to prove will make a Scholar to ſweat; yet *Paul* had no warrant to turne Apoſtle untill hee had commiſſion from Jeſus Chriſt: ſo though it be neceſſary that a Miniſter bee a Scholar, yet no mans Scholarſhip makes him a Miniſter

ſter though you joyne to that the lord Popes call or the lord Biſhops either, for unleſſe he bee inwardly called of God hee is not able to prove himſelfe a true Miniſter; and truly it were good that thoſe Scholars that turne Miniſters would make knowne their Commiſſion they have received from God, if they have received any, as well as that they have received from a Lordbiſhop or ſome Patrone, that when ever they reprove others for preaching without a call, their owne conſciences might not reply, *Medice cura teipſum.*

Q. *Ah ſirrah, I begin to ſmell a rat, for any thing I can perceive you could beteem to conclude that* Paul *was no Scholar?*

A. Sir, I pray judge charitably, I beleeve *Paul* was a better Scholar than your ſelfe, he ſpake more languages than they all ſaith the Text in 1 *Cor.* 14. 18. yet ſtill it lyes upon you to prove that *Paul* attained his skill in languages by induſtry at Gamaliels Colledge, or whether he had the extraordinary gift of tongues as thoſe had in *Acts* the ſecond.

Q. *You muſt know that the call of Miniſters is either ordinary or extraordinary, Prophets and Apoſtles were extraordinarily called, and therefore though then God imployed heardmen and fiſhermen, yet now miracles are ceaſed, and we are not to looke at any man as ſent of God to preach the Goſpell unleſſe he have been a Graduate.*

A. We are not to expect that God ſhould now ſend either heardmen or fiſhermen with any other Goſpel than wee have already received, or that God ſhould make them Prophets or Apoſtles; yet it doth not follow but that God may call one to the worke of the miniſtry who for ſome ſhort time hath wrought upon a trade or followed husbandry, and give him ſuch ordinary gifts as may be profitable for thoſe congregations which want godly and learned Divines, or elſe our En-

gliſh Presbyters ſinne againſt light, for they give their letters teſtimoniall in the behalfe of ſuch, and alſo ordaine them.

Q. *I know no command in the word, or example, either that any tradeſman ſhould enter into the Miniſtry without an Immediate call from Jeſus Chriſt by name, and that ſuch a one as makes others take notice of it as well as himſelfe.*

A. If thereon you conclude, that it is unlawfull for a man that for ſome time hath wrought on a trade, afterward to apply himſelfe to the ſtudy of Divinity and enter into the Miniſtry if he be by godly and learned Divines found able to diſpence the word of life for the good of the Church: by the ſame rule what command or example have you in the word for Baptizing Infants, payment of Tythes, Ordination of Miniſters by a Lord Biſhop, or for any Graduate to enter into the Miniſtry unleſſe he have ſuch an immediate call, for the miracle will hold for the one as well as the other, and I deſire you to prove that either they *Acts* 8.4. or *Appollos Acts* 18. were Graduates, or had this immediate call you ſpeake of, yet I hope you will conclude they were men in office, and did not run before they were ſent.

Q. *I will not trouble my ſelfe about* Appollo *at this time, but I anſwer your demand with another Quere, ought not a man to abide in the ſame vocation wherein he is called, for I am ſure its the counſell of the Apoſtle.* 1 *Cor.* 7. 20. Let every man abide in the ſame vocation whereunto hee is called.

A. Man and Wife ought not by unlawfull meanes to part, nor Servants by unlawfull meanes to reject the yoak, which is the ſenſe if you obſerve the ſcope of the Apoſtle in the Chapter: but I deny that that text bindes a man upon paine of damnation to a particular trade, or that it tyes God onely to Graduates for the worke of the Miniſtry.

Q. *But*

Q. *But I pray how ſhall a man underſtand the Scripture without knowledge of the Originall tongues?*

A. There are Miniſters that have not beene Graduates that underſtand the tongues, and I deny not but ſome have beene ordained that have not beene very expert in the Latine tongue, yet thankes be to God wee have the Scriptures tranſlated, and neither you or any learned man elſe is able to ſhew ſuch a conſiderable difference betwixt the Originall and our Engliſh tranſlation as ſhall forbid ſuch either reading or the underſtanding of the Scriptures if they be induſtrious; and if the caſe ſtand ſo as the Church of God have neede of ſuch for the Miniſtry, the Churches good ought to be preferred before any mans private intereſt; yet I would adviſe ſuch to get as much knowledge of the tongues as poſſible they can, and not to reſt on what they have already attained, that they may be able to convince gainſayers, for 'tis neceſſary that a Miniſter bee able to defend the truth as well as preach it.

Q. *I thinke thou art a Roundheaded Raſcall that never got yet above thy greeke Lexicon; the Churches good? what doth it make for the Churches good to ſuffer ſuch Preachers? are they not heretiques and very prophane in their lives.*

A. I could wiſh that it could not be ſaid of thoſe Miniſters that have been Graduates in the Univerſities, that the moſt part of them are either unſound in judgement, or lead wicked lives, which will make their account the more dreadfull another day: & for my part ſuch as thoſe are whether they have been graduates or not graduates, unleſſe they repent they had better be removed & faithfull paſtors put in their roome, than continued in their places to make the ſacrifice of the Lord to be abhord, or to leade people out of the ancient paths of life.

Q. *Well, I ſee you will incourage tradeſmen to enter into the Miniſtry?*

A. Sir,

A. Sir, I would be loath to incourage any Scholar or tradeſman either, to enter into the Miniſtry unleſſe he be able to prove he is inwardly called of God to the Miniſtry as well as externally by man, leſt God make him an example as he did *Vzziah*, *Korah*, *Dathan* and *Abiram*: or blaſt his miniſtry: or give him over to a ſpirit of errour, or leſt the ſame judgments befall him that may befall any that run before they be ſent. --- but I pray ſir let us diſpute the matter in hand ſyllogiſtically, whether or no he that is inwardly called of God, & outwardly called by thoſe the Scripture Authorize to call him be not a lawfull Miniſter of Jeſus Chriſt though he have not beene a Graduate in a Univerſity.--- And ſecondly, whether he that is not inwardly called of God, nor outwardly by thoſe the Scripture authorize to ordaine Miniſters, or though he be outwardly called and yet want the inward call, whether he may dare to preach though he have been a graduate, and for my part I ſhall be willing to yeeld to any thing that appeares truth.

Q. *If thou hadſt not been a Roundheaded Raſcall thou ſhouldeſt have been my companion, but I queſtion whether thou canſt frame a Syllogiſme worth a flea, and therefore I will neither talke, journey, eate or drinke, or any thing elſe with thee any longer, but I leave thee to the fiend, & ſo vale, the devill take thee.*

A. Vulgo dicitur, doctrinæ ſolertes ut plurimum politicarum vel agendarum rerum? non ſunt maxime experti.

FINIS.